ARTICLES
OF
ENQUIRY,
(With ſome Directions intermingled)
FOR THE
Diœceſe of Ely:
In the ſecond Viſitation of the R. Reverend Father in God,
MATTHEW
Lord Biſhop of that Diœceſe; *Anno Dom.* 1662.

Et Tranſlationis ſuæ ſecundæ Viceſimo Quinto.

London, Printed for *Timothy Garthwait* at the Kings-head in St. *Pauls* Church-yard, 1662.

The tenour of the Oath to be miniſtred to the Church-wardens, and any other of every Pariſh, that ſhall be ſworn to make Preſentments.

YOu ſhall ſwear, that you and every one of you ſhall and will truly conſider, and diligently enquire of every one of theſe Articles here given you in charge, and of all the branches thereof, and make true anſwer to all particulars therein demanded; and that all affection, or favour, or hatred, or hope of reward or gain, or fear of diſpleaſure, or malice of any perſon, and all other pretences ſet aſide, you ſhall and will preſent every ſuch perſon of your Pariſh, or within it, as hath committed any offence or fault, or made any default mentioned in any of theſe Articles, or which is vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default; wherein you ſhall deal uprightly and fully according to the truth, neither preſenting, nor ſparing to preſent any contrary to the truth: Having in this action God before your eyes, with an earneſt zeal to maintain truth and vertue, and to ſuppreſs vice, and to diſcharge your own conſciences, So help you God, and the Holy Contents of this Book.

God ſave the King.

Articles to be enquired of in the Dioceſs of *Ely*, at the Viſitation, holden in the year of our Lord, 1662.

Chap. 1. Concerning Religion, Doctrine, and Church-Government.

ARe there any abiding in your Parish, or reſorting to it, who (as far as you know, or have credibly heard from perſons of deeper judgement) do at any time preach, teach, deliver, publish or maintain any hereſie, or any erroneous and falſe opinion accounted to be contrary to the Faith of Chriſt, or any ſentence, matter, or cauſe, which hath heretofore been determined, ordered or adjudged to be hereſie by the authority of the Canonical Scriptures, or by the firſt four General Councels, or any of them, or by any other General Councel, determining the ſame to be hereſie by the expreſs words of holy Scripture? Or are there any which do deny or impugn any of the 39 Articles of Religion agreed upon in Anno 1562. and eſtabliſhed in the Church of England? And is the Declaration, which the bleſſed Martyr King Charles the firſt preſixed before thoſe 39 Articles, concerning the ſetling of the queſtions late in difference, duly obſerved by all within your Parish, according to his Majeſties commandment?

2 Be there any in your Parish that have denied, or perſwaded any other to deny, withſtand or impugn the Kings Majeſties authority and ſupremacy in cauſes Eccleſiaſtical within this Realm?

3 Be there any in your Parish that have affirmed, that the Form of conſecrating Biſhops, and making Prieſts and Deacons, as it is uſed in the Church of England, is not holy, right, true and lawful? Or that the Government of this Church under the Kings Majeſty by Archbiſhops, Biſhops, Deans, Archdeacons, and other Eccleſiaſtical Officers, is unlawful or Antichriſtian?

4. Is there in your Parish any that hath been, or is vehemently ſuſpected to have been preſent at any unlawful aſſemblies, conventicles, or meetings, under colour or pretence of any exercise of Religion? or do any affirm and maintain ſuch meetings to be lawful?

5 Be there any abiding in, or resorting to your Parish, that are commonly reputed to be ill affected in matter of the Religion professed in our Church, or taken to be Recusants, whether Papists, or other factious separatists, refusing to repair unto the Church to hear divine Service, and to receive the holy Communion? Or that have or do publish, sell or disperse, or conveigh to others any superstitious, seditious, or schismatical Books, Libels, or Writings, touching the Religion, State, or Ecclesiastical government of this Kingdome of England? Present their names, qualities and conditions, if you know or have heard of any.

6 Have any in your Parish spoken or declared any thing in derogation or depravation of the form of Gods worship, and the set form of Common Prayer prescribed and established in the Church of England, or in dislike of the Administration of the Sacraments, or of the Rites and Ceremonies set forth and prescribed in the Book of Common Prayer and the Canons Ecclesiastical? Or do any preach, speak, and declare that the Book of Common Prayer containeth any thing that is repugnant to the holy Scripture, or not meet to be used? Or do use any scornful words against those godly Sermons, called, the Homilies of the Church?

Chap. 2. Concerning Publick Prayer, and the Administration of the Holy Sacraments, &c.

HAth any in your Parish caused, procured or maintained any Minister, to say any common or publick prayer, or to administer the Sacrament of Baptism, or of the Lords Supper, otherwise or in any other manner, than is mentioned in the Book of Common Prayer? Or hath any interrupted, hindered, let, or disturbed the Minister in reading of divine Service, or administring the Sacraments in such manner as is mentioned in the said Book? Or hath any interrupted him in his preaching, or reading the Homilies?

2 Is the Sacrament of Baptism rightly and duly administred according to the form prescribed in the Book of Common Prayer; with due observation of all Rites and Ceremonies prescribed to be used in the same, without adding or altering of any part of any prayers, or interrogatories? Is the sign of the Cross every time used, and the Surplice never but worn in the administring of it?

3 Hath the administration of the Sacrament of Baptism been at any time deferred longer than till the next Sunday or Holiday, immediately following the birth of the childe? And do they all come to Church who bring a child to be baptized, at, or about the beginning of divine Service? And is the baptizing performed immediately after the second Lesson?

4 Hath the Sacrament of Baptism been refused to be administred to any children born in, or out of wedlock, their birth being made known to the Minister of the Parish,

riſh, and they offered unto him to be baptized? Or have any ſuch children died unbaptized?

5 Have the Parents of the child baptized, been at any time admitted to be Godfathers or Godmothers to the ſame? Or have any been admitted to be Godfathers or Godmothers to any child, before they have received the holy Communion? Or have there been admitted more (or leſs) than two Godfathers and one Godmother for a male child, and two Godmothers and one Godfather for a female? Or have any Godfathers or Godmothers uſed any other anſwers or ſpeech in Baptiſm, than is by the Book of Common Prayer appointed? Or have they given to the children baptized any name that is abſurd, or inconvenient for ſo holy an action? Or hath any child been baptized ſince the return of our gracious Soveraign, without Godfathers or Godmothers?

6 Have any children been baptized in private houſes (except upon great neceſſity: and if ſo, what was the ſame?) or by any Lay-perſon, or Midwife, or Popiſh Prieſt, or by any other than your own Miniſter? And have all children which were privately baptized, if they lived, been afterwards brought to your Church, that the Congregation and the Miniſter of the Pariſh (in caſe they were not baptized by him) might be certified, whether they were lawfully baptized or no?

7 Have the children that have been born to any Popiſh or ſeparatiſt Recuſant in your Pariſh, been publickly baptized in your Pariſh Church, by your own Perſon, Vicar, or Curate? Or by whom elſe were they baptized, or where, to your knowledge, or as you have heard? you are to give all the notice you can, both of them and of their Parents.

8 Hath the bleſſed Sacrament of the Lords Supper been duly and reverently adminiſtred in your Church or Chappel, ſo often, and at ſuch convenient times, that at leaſt thrice every year (whereof once at Eaſter) every Pariſhioner within your Pariſh, being of the age of 16 years or upwards, might receive the ſame?

9 Hath the ſaid bleſſed Sacrament been deliuered unto any, or received by any the Communicants within your Pariſh, that did unreverently either ſit, ſtand, or lean; or that did not devoutly and humbly kneel upon their knees, in plain and open view, without colluſion or hypocriſie?

10 Have any of your Pariſh, which are openly known to live in notorious ſin without repentance; or any excommunicate perſons or ſchiſmaticks, common and notorious depravers of the Religion and Government of this Realm (without unfeigned ſorrow ſhewed by them for their impiety and wickedneſs) been admitted to be partakers of the holy Communion?

11 Hath any of your Pariſh been debarred from the ſaid holy Communion without juſt cauſe, or without intimation preſently given to the Ordinary or Biſhop of the Diocese? Name every ſuch perſon, and the perſon that debarred him, or them.

Chapt.

Chap. 3. Concerning the Church, the Furniture, and Poſſeſſions thereof.

HAve you a Pariſh Church and Chancel now ſtanding, and in uſe, or is the ſame prophaned, or demoliſhed in part, or in whole?

2 Have you in your Church or Chappel the whole Bible in the largeſt Volume, of the laſt tranſlation, the Book of Common Prayer of the laſt Allowance, and the two Books of Homilies, all well and fairly bound? And have you alſo in your Church the form of the Divine Service, for the 5th day of November, and for the 30th day of January, and for the 29th day of May, and the Book of Canons or Conſtitutions Eccleſiaſtical; and is the Table touching the Degrees of Affinity and Conſanguinity (by Authority ſet forth Anno 1563) fixed in the Church for the publick view of all men?

3 Have you in your Church or Chappel a Font of ſtone ſet and faſtned in the ancient uſual place, whole and clean, and fit to hold water? A convenient and decent Communion Table, with a Carpet of ſilk, or ſome other decent ſtuff, continually laid upon the Table at the time of divine Service; and a fair linen cloth thereon laid at the time of adminiſtring the Communion? what did either of them coſt? what be they now worth in value? And is the ſame Table placed conveniently, ſo as the Miniſter may beſt be heard in his adminiſtration, and the greateſt number may reverently communicate? To that end doth it ordinarily ſtand up at the Eaſt end of the Chancel where the Altar in former times ſtood, the ends thereof being placed North and South? Is it at any time uſed unreverently, by leaning or ſitting on it, throwing hats or any thing elſe upon it, or writing on it; or is it abuſed to any other prophane or common uſe? Are there any ſteps or aſcents in your Chancel up to the Communion Table? Have you alſo a decent rail of wood (or ſome other comely incloſure covered with cloth or ſilk) placed handſomely above thoſe ſteps before the holy Table, near one yard high, and reaching croſs from the North wall to the South? (except by the order of the Diocеſan it be made with the ends returning unto the Eaſt wall) with two convenient doors to open before the Table: And if it be a Rail; are the Pillars or Balliſters thereof ſo cloſe, that dogs may not any where get in?

4 Have you in your ſaid Church or Chappel a convenient ſeat for your Miniſter to read divine Service in? Where and in what part of the Church doth it ſtand? how far from the Chancel? and which way doth the ſtanding thereof cauſe the Miniſter to turn his face, when he kneeleth therein at prayer? Have you alſo a comely Pulpit ſet up in a convenient place, with a decent Cloth or Cuſhion for the ſame? Have you a comely large Surplice? what coſt it by the yard? and how long have you had the ſame? Have you alſo a fair Communion Cup of ſilver, and a cover agree-

able

able to the same; a Flagon of silver or pewter, with all other things and ornaments necessary for the celebration of divine Service, and administration of the Sacraments? And have you a Chest wherein to put the alms for the poor, with three locks and keyes unto it; and another Chest for the keeping of the Books, and the Communion Vessels and Ornaments of the Church? Or where are they kept ordinarily?

5 In the said Chest have you a Register-book in parchment, wherein to register the Christenings, Weddings, and Burials? And is the same book written and kept in all points according to the Lxx Canon? And is the Christian name of the mother, as well as of the father, therein duly registred? And is there a transcript thereof transmitted every year into the Bishops principal Registry? Have you also a fair Paper-book, wherein every Preacher which is a stranger, and not your Parson, Vicar or Curate, is to subscribe his name, the day when he preached, and by whose authority he is licensed?

6 Is your Church or Chappel, with the Chancel thereof, as also the Vestry, and the Church Porch (if you have any) and your Parsonage-house or Vicarage-house, and all other houses thereto belonging, your Parish Alms-house and Church house, in good reparations? And are they imployed to godly and their right holy uses? And if any of them be ruinated and wasted, in whom is the default? And is your Church, Chancel, and Chappel decently and comely kept, as well within as without? and are the seats in them well maintained, and the bottoms of them either boarded or paved? the Steeple and Bels preserved, the windows in no part stopt up, but well glazed? the roof and walls clean, the whole floor kept paved, plain and even, and all things there in orderly and decent sort, without dust, rubbish, strow or litter, or any thing that may be either noysome or unseemly for the house of God? The Parishioners using none but Pesles and fair Mats in their seats to kneel upon, or for warmth in winter?

7 Are there any armes and furniture for souldiers, or other munition, ladders, buckets, timber, or any other implements for publick or private use, stored and kept in your Church, Vestry, Steeple, or any other part of the Church-buildings? How long hath it been so? And by whose authority or direction?

8 Is there any in your Parish that hath or doth refuse to contribute towards the reparation of your Church, or towards the provision of such things as belong thereunto?

9 Is your Church-yard or Chappel-yard enclosed and well fenced, and kept without abuse? and if not, whose is the default? Hath any person within your memory, or that you have credibly heard of, incroached upon the Churchyard, by setting up any kind of building or fence upon it, or by opening any door, gate or stile into it? Hath any used that place (consecrated to an holy use) prophanely or wickedly? Hath any used any chiding, brawling or quarrelling words, or struckes any person either in the Church or Churchyard? Hath any person behaved himself ruedly and disorderly in either; or used any filthy or prophane talk, or any other rude and immodest

modeſt behaviour in them? Is there any ordinary paſſage uſed through the Church or any common walking therein, or carrying of burdens, or playing of children? Or have any other Plays, Feaſts, Banquets, Suppers, Church-ales, Drinkings, Temporal Courts, Leets, or Law-juries, Muſters, exerciſe of dancing, ſtool-ball, foot-ball, or the like, or any Fairs, or Markets, boothes, ſtalls or ſtandings; or any other prophane uſage been ſuffered to be kept in your Church, Chappel, or Church-yard? Have any annoyed your Church-yard or the fences thereof, by putting in of cattel, by hanging up of cloathes, or by laying any duſt, dung, or any other filthineſs there? or by making water therein, eſpecially againſt the Church-walls? When graves are digged, are they made ſix foot deep (at the leaſt) and eaſt and weſt, and are the bones of the dead piouſly uſed, and decently interred again, or laid up in ſome fit place, as beſeemeth Chriſtians? And is the whole conſecrate ground kept free from ſwine and all other naſtineſs?

10 Doth your Clark or Sexton, or any Conſtable or Bayliff, or any other perſon (by occaſion or pretence of any ſecular office or ſervice whatſoever) at any time take upon him, within the Church or Church-yard to proclaim any Seſſions, or any other appearance, or to warn any Courts or other meetings, or buſineſs? or to cry any hawks, dogs, or other cattel, or any thing elſe: or to publiſh any Precepts, or other writings or Orders, for any Lay-occaſion, or buſineſs whatſoever? for ſuch things ſhould rather be done in the market, or without at the Church-yard ſtile, unleſs by ſupreme authority it be otherwiſe commanded.

11 Are your Church-wardens careful to take ſpecial order, that no dogs of any ſort be at any time ſuffered to come into the Church, to the diſturbance of the divine Service, and the polluting of that holy place of the Chriſtian congregation? And do any of the inhabitants (of what condition ſoever) or of their company, bring their hawks into the Church, or uſually ſuffer their dogs of any kind to come with them thither, to the prophanation of the houſe of God, and his holy worſhip, and to the great ſcandal of our Chriſtian profeſſion?

12 What Legacies have been given to the uſe and benefit of your Church, and how have they been beſtowed? who hath received and detained them without due imployment? Doth any detain or imbezel, or hath ſold and made away any of the Church goods, or uſed or imployed them otherwiſe, than by Law they ought to do? Have you any Stock or yearly revenew belonging to the Church? what is it? how is it imployed?

83 Is your Church full, or vacant of an Incumbent? And if vacant, who receiveth the fruits thereof, and who ſerveth the Cure, and by what authority? And is it a Parſonage or Vicarage, and Preſentative or Donative? Or have you but a ſtipendary Prieſt only? what is the common value and means of his place known or reputed to be?

14 Is there in your Parish, or any where about you (that you know or have heard of) any Church, Chappel, or Oratory, now demoliſhed, or likely to be ruined, or that is converted to any private or ſecular uſe?

15 Hath

15 Hath any private man, or men, of his or their own authority (for ought you know) erected any pewes, or builded any new seats in your Church or Chancel? And what pewes or seats have been of late years new built, by whose procurement, and by whose authority? And are all the pewes and seats uniform therein, and so ordered, that they which are in them may all conveniently kneel down together in the time of prayer, and have their faces up Eastward, toward the holy Table? And also that men and women do not sit promiscuously together? Is the midale alley of the Church, or any of the other alleys or iles, or the body of the Chancel, built upon (in any part thereof) for the setting up of pewes or seats, or for the inlarging of any there adjoyning? Are there also any kind of seats at the East end of the Chancel above the Communion Table, or on either side up even with it? And is the Chancel fully divided from the body of the Church, and how, or in what manner?

16 Are there any privy closets, or close pewes in your Church? Are any pewes so loftily made, that they do any way hinder the prospect of the Church or Chancel, or that they which are in them be hidden from the face of the Congregation? What galleries also or scaffolds have you in your Church? How are they placed, and in what part of the Church? When were they built, and by what authority? Is not the Church large enough without them to receive all your own Parishioners? Is any part of the Church hidden or darkned thereby, or any of the Parishioners annoyed or offended by them?

17 Are any Tombs or Monuments for the dead suffered to be erected within the Church, without the good licence and approbation of the Ordinary first shewed to the Church-wardens? Are there any so made, that they cumber some room which may not well be spared; or trouble any seat or passage; or hinder the prospect of the Church or Chancel, or the light of any window; or be inconvenient to the Minister in executing any part of the divine Offices; or be so set up, as to give any scruple or offence to mens Christian devotions in their holy prayers and adoration? Are any other mean toyes and childish gew-gawes (such as the fonder sort of people prepare at some burials) suffered to be fastened up in your Church at any ones pleasure? or any Garlands and other ordinary funeral Ensigns to hang, where they hinder the prospect, or until they grow foul and dusty, withered and rotten? And is your Church yard pestered and cloyed with frames of wood, piles of brick, or stones laid over the graves? Do any take upon them (as they please) to set up, or lay great stones there at the head and foot of any grave, without the Incumbents leave and the licence of the Ordinary?

18 Hath any in your Parish defaced, or caused to be defaced, or purloyned any Monuments or Ornaments in your Church, or any Inscriptions of Brass, any Lead, or Stones there, or any part of the Glass-windowes, or the Organs? When was it done, and by whom?

19 Hath any Recusant, Popish, or other, being lawfully excommunicate, or any other excommunicated person been buried in your Church or Church-yard, before absolution from that censure and excommunication, obtained? And if yea, then by whom, and when?

20 Be the profits, tithes, or any commodities Ecclesiastical, belonging to the Parsonage or Vicarage of your Parish, converted to the use and benefit of the Patrons, or of any other but the Incumbent, and by them received and detained? And how long haue they been so? And is there but a Curate or stipendary Priest kept in any place, where you haue heard, or do believe an Incumbent should be possessed, and what allowance hath he?

21 Is there any other Cure annexed to your Parish, or any Chappel of ease belonging to the same? How are they served, by whom, and upon what allowance? Is there any other kind of Chappel or Chappels within the precincts of your Parish? To whom do they belong? When were they erected? and when consecrated? Haue you in your Parish any house or houses, whereof any room is ordinarily used for Preaching, or saying the diuine Seruice, and administring the holy Communion? How long hath it been so? and by what authority or licence?

22 Haue you a true Terrier of all the Glebe-lands, Meadowes, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Tithes, within your Parish, or without, belonging to your Parsonage or Vicarage, taken by the view of honest men in your said Parish, appointed by the Ordinary? And is it safely kept and preserued, and in whose hands? And hath there a true copy thereof, under the hands of the Minister and Church-wardens, been transmitted and laid up in the Bishops Registry, there to continue for a perpetual memory thereof? And if you haue no such Terrier yet made, you the Church-wardens and Side-men, together with your Parson or Vicar, or in his absence, your Curate, are now appointed to make diligent inquiry of the premises, and to make, subscribe, and sign the said Terrier, and to bring in a true copy of it into the Bishops Registry, within three moneths after the receit of this book of Articles?

Chap. 4. Concerning the Ministers, Preachers, and Lecturers.

IS your Minister, Parson, Vicar, or Curate reputed to be a Graduate in either of the Universities, yea, or no? And if he be a Graduate, then of what degree is he? what is his Christian and Sirc-name?

2 Is your Minister a licensed Preacher, yea or no? And if he be licensed, then by whom? Doth he preach usually in his own Cure, or in some other Church or Chappel near adjoyning, where there is no Preacher, once euery Sunday? and how often hath he been negligent in so doing? Doth he also preach standing, and in his Cassock and Gown (not in a Cloak) with his Surplice and Hood also, if he be a Graduate, and with his head uncouered? And if he be not a licensed Preacher, doth he take upon him in his own Cure, or elsewhere, to expound any Scripture, or matter of doctrine, or doth he keep himself only to the reading of Homilies published by authority; and

besides,

beſides, procure Sermons to be preached amongſt you, once every moneth at leaſt, by ſuch as are lawfully licenſed? And doth he or his Curate upon every Sunday when there is no Sermon, read ſome one of the Homilies preſcribed by authority, and before the ſaid Homily, uſe that form of exhorting to prayer (only) which is preſcribed in the fifty fifth Canon, and no other prayer of his own, either before or after it?

3 Is your Miniſter reſident with you upon his benefice? or if abſent, how long time hath he been ſo? and where is he reſident for the moſt part? And doth he in his abſence make allowance to the poor, and what allowance doth he make? Hath he any other Benefice, and doth he ſupply his abſence by a Curate ſetled and dwelling in your Parish, that is licenſed to preach, and what allowance doth he make to his Curate, and how often in the year comes he thither himſelf?

4 Is your curate licenſed by the Biſhop of the Dioceſe? And doth your Miniſter or Curate ſerve any more Cures then one? If yea, then what other Cure doth he ſerve, and how far are his Cures diſtant one from the other?

5 Hath any being no Prieſt, or Deacon, preſumed at any time (under pretence of being a Graduate, or a Scholar of the Univerſity) to read Common Prayers openly in your Church or Chappel; or to ſerve the Cure of your Parish, or to preach there? Hath any Deacon not having received the full order of Prieſthood, taken upon him alone to adminiſter the Communion in your Church or Chappel; You are to preſent the names of any that have herein offended, as far as you know or believe?

6 Doth your Miniſter, Preacher, or Lecturer duly read the Communion Service, commonly called the ſecond Service, at the Communion Table? Doth he begin his Sermon at any time, or part of the divine Service, but immediately after the Belief called the Nicene-Creed? Doth he before his Sermon uſe any form of Prayer which is of his private conceiving or collecting, and of his own inventing or choosing, or doth he contain himſelf within that briefe form only, which is preſcribed by the Church (in the 55. Canon) thereby only to exhort and move the people to joyn with him in Prayer for Chriſts holy Catholick Church, and for the Kings moſt excellent Majeſty (naming him and his Royal Titles) for the Queen,

for the Arch-biſhops alſo and the Biſhops; for the Councel, the Nobility, the Magiſtracy, and Commons of the land, and to give thanks to God for the faithful departed out of this life? And then (this moving to prayer being done, as briefly as conveniently may be) doth he alwaies conclude it with the Lords Prayer?

7 Doth your Preacher or Miniſter at the cloſe of his Sermon, wholly forbear to uſe any kind or form of Prayer (not being preſcribed,) as alſo to pronounce the bleſſing (out of the Pulpit) wherewith the Church uſeth to diſmiſs the people? But doth he there conclude only with, Glory to God the Father, the Son, and the holy Ghoſt: and then coming from the Pulpit (if the Sermon were made within the Church or

Chappel) doth he, or whosoever then officiates, at the same place where he left before the Sermon, proceed to read the remainder of the divine Service, and at the close of all to give the Blessing, and not before?

8 Doth every Priest and Deacon in your Parish daily say the Morning and Evening prayer, either privately or openly, unless he be upon lawful cause hindered? Doth your Curate say the same daily in your Church or Chappel, with the tolling of a Bell before he begin? Especially doth your Minister or Curate do it on every Sunday and Holyday, and their Eves, and on the day of the conversion of Saint Paul, Saint Barnabies day, and every day of the holy Week next before Easter; as also on all Wednesdaies and Fridaies, at fit and usual times, according to the form prescribed in the Book of Common Prayer, in a reverent manner ever, and as audibly and distinctly as he useth to Preach? Doth he also read all those Psalms and Lessons, and no other, with the Collect, Epistle, and Gospel, which are appointed for the day? At the end of every Psalm do they stand and say, Glory be to the Father, &c. and doth he leave out and not read the Contents of the Chapters? After the Lessons, doth he use no other Psalm or Hymn, but those which the Book of Common Prayer hath appointed; Doth he read the Creed of S. Athanasius (called the Quicunque vult,) on all those daies for which it is appointed, and the Commination on Ashwednesday, adding the Litany on every Wednesday and Friday?

9 Doth your Minister and Curate at all times, as well in Preaching or reading the Homilies, as in reading the Prayers and the Litany, in administring the holy Sacraments, solemnization of Marriage, Burying of the dead, Churching of women, and all other offices of the Church, duly observe the Orders and Rites prescribed, without omission, alteration, or addition of any thing? And doth he, in performing all and every of these, wear the Surplice duly, and never omit the wearing of the same, nor of his Hood, if he be a Graduate?

10 Doth your Parson or Vicar having a Curate under him, notwithstanding read divine Service himself frequently and publickly at the usual times, both in the forenoon and after noon, in the Church which he possesseth? and doth he also administer both Sacraments every year in such manner, and with the observation of all such Rites and Ceremonies, as are prescribed in the Book of Common Prayer in that behalf? and how oft in the year hath he done it?

11 Doth your Minister, Preacher, and Lecturer, every year, of purpose and expresly (yet, not by way of disputation, but by plain conclusion and determination only) teach and declare the lawful authority which the King hath over the State, both Ecclesiastical and Civil; and the just abolishing all Popery and foreign power or jurisdiction over the same? And hath he made that Abjenuntiation of the late Scottish Covenant, as by Law is required to be made?

12 Hath your Minister, or any Preacher among you published in his Sermons any Doctrine which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion, agreed on and published

Anno

Anno Domini 1562. Or hath he taught any thing, which he would have the people religiously observe and believe, but that which is agreeable to the Scriptures, and that which the Catholick Fathers and ancient Bishops have gathered out of that doctrine, according to the Canon, as you conceived, or have been informed by others of better judgement?

13 Doth your Minister go to the administration of holy Baptism, ever immediately after the second Lesson? Doth he always (at first) ask, whether the child be baptized or no? Afterward, doth he ever use and never omit, both to take the child in his hands, and also to make the sign of the Cross, so as to touch the childs forehead in making the same? doth he at any time publickly baptize but in the Font, or with any Bason, Bucket or Pail, or other vessel set into the Font? Hath he ever deferred, or willingly neglected, or refused to Baptize any infant within the Parish, being in danger of death, notice thereof having been given to him? And hath any child dyed without baptism, by his default?

14 Doth your Minister or Curate often admonish the people, that they defer not the baptism of their infants any longer, after they are born, than is prescribed, unless upon a great and reasonable cause, declared to the Minister or Curate, and approved by him; nor that they procure them to be baptized at home without great necessity.

15 Hath your Minister admitted any person to answer as Godfather or Godmother, at the Christning of a child, that hath not before received the holy Communion, and is not able to recite the Lords Prayer, the ten Commandements, and the Articles of Belief, and to answer to the same, being required? And doth he at the Font, as soon as he hath baptized any child, admonish them to bring the child to the Bishop to be confirmed, as soon as it hath learned the Catechism?

16 Doth your Minister, every Sunday and Holiday before evening prayer, half an hour or more, catechize and instruct the youth, and ignorant persons of you parish, both male and female, in the ten Commandements, the Articles of Belief, and the Lords Prayer? And doth he use for that purpose the Catechism set forth in the Book of Common Prayer, and diligently hear, instruct, and teach them in the said Catechism? Or what other Catechism doth he use either in publick or private? And do the youth and ignorant persons of your Parish sent in due time unto your Church, by them that ought to send them, to be catechized and instructed by the Minister? And if not, you are to present the names of those that make default in sending them, and of all those that use not to come, or care not to learn.

17 Are your afternoon-sermons (if there were wont to be any) turned into catechizing by question and answer, where and whensoever there is no great cause apparent to the contrary? And is this truly and sincerely performed without mockery, or in shew only, and so without any long or large discourse (Sermon-wise) upon the said questions and Answers? but only to explain the same in few and brief passages easie to be remembred?

18 Doth

18 Doth your Minister use to administer the holy Communion, at least thrice in the year (whereof once at Easter) to every parishioner in your Parish, that is sixteen years of age and upwards; and first to receive the same himself, kneeling, on every day that he administreth it to others; and to administer it to none but to such as do kneel at the receiving thereof? And doth he always use the words of institution according to the Book of Common Prayer, without alteration at every time, that the Bread and Wine is renewed? Doth he also use to deliver the Bread and Wine to every Communicant severally, and with his own hand, repeating to every one all the words appointed to be said at the distribution of the holy Body and Blood of our Lord JESUS, and upon no pretence (till the Church appoint otherwise) omitting any part of the words, or saying them all but now and then to many at once? And is there warning given by him to the Parishioners publickly in the Church, at morning prayer the Sunday before every time of his administring of the Holy Communion, for their better preparation thereunto?

19 Hath your Minister admitted unto the holy Communion any of his cure or flock, which he openly known to live in sin notorious, without repentance, or any that have maliciously and openly contended with their neighbours, before they be reconciled; or any Church-wardens, or Side-men, who having taken their oathes to present to their Ordinary all such publick offences, as they are particularly charged to enquire of in the Parish, have and do notwithstanding wittingly and irreligiously incurre the horrible crime of perjury, either in neglecting or refusing to present such publick offences, as they themselves know, or have heard to be committed within your Parish?

20 Hath your Minister at any time admitted unto the Communion any that refuse to be present at publick Prayers, or who are notorious depravers of the Book of Common Prayer, and administration of the Sacraments, or of the Orders, Rites, or Ceremonies therein prescribed; or of any thing contained in the thirty nine Articles, or in the Book of ordaining Priests and Bishops? Or who have spoken against or depraved his Majesties Soveraign Authority in causes Ecclesiastical, unless they and every of them do first acknowledge their repentance for their sin, and promise to do so no more?

21 Doth your Minister or Curate admit any to the Communion, before they can say their Catechism, and be confirmed?

22 Doth your Minister together with the Church-wardens and Quest-men take diligent heed and care, not only that all and every one of your own Parishioners do receive thrice every year; but also, that no strangers of any other Parish do come often and commonly to your Church, from their own Parish Church, or do there receive the holy Communion?

23 Doth your Minister, before the several times of administration of the Lords Supper, admonish and exhort his parishioners, if any of them have their Conscience troubled and disquieted, to resort unto him, or to some other learned Minister,

and

and open their grief, that they may receive such ghostly counsel and comfort, as their conscience may be relieved, and by the Minister they may receive the benefit of Absolution, to the quiet of their Conscience, and avoiding of all scruple? And if any man confess his secret and hidden sins, being sick or whole, to the Minister, for the unburthening of his conscience, and receiving of spiritual consolation or ease of minde from him, Doth he the said Minister (or hath he at any time) by word, writing, or signe, openly or covertly, directly or indirectly, reveal and make known to any person whatsoever, any Crime or Offence, so committed to his trust and secrecy?

24 Hath your Minister solemnized the Marriage of any person under the age of twenty one years, without the consent of their Parents or Governours; or hath he married any, which do not audibly say and answer in all things appointed by the Liturgy; or any without a Ring, or in times prohibited; or without the Banes first published three several Sundayes or Holydayes in time of divine Service, in the several Churches or Chappels of their several abodes, except they brought him a special licence from the Arch-bishop or Bishop of the Diocese, or his Chancellor so to do? And doth he begin in the body of the Church, and then go up to the Table, as is appointed? Also doth your Minister, so oft as there is any marriage, appoint to have a Communion? After the Gospel doth he say a Sermon (if he be licenced to preach) wherein to declare the office of man and wife, according to holy Scripture; or else doth he read that which the Church hath appointed to be read at Matrimony.

25 Doth your Minister use the form of thanksgiving for women after childbirth immediately before the Communion Service? Or hath he admitted thereunto any women begotten with child in Adultery or Fornication, without licence of his Ordinary?

26 Doth your Minister carefully look to the relief of the poor, and from time to time call upon his Parishioners to give somewhat according to their abilities, to godly and charitable uses; especially doth he enforce it upon them with earnest exhortation (as is prescribed) at the time of the oblation or offering before the Communion, and upon their sick-beds, or when they make their will?

27 Doth your Minister or Curate resort unto such as be dangerously sick in your Parish (if he be sent for, or notice of their sickness being given unto him) to instruct or comfort them in their distresses, according to the order of the Book of Common Prayer, not omitting then especially to move them earnestly to liberality towards the poor?

28 If any being sick do desire the prayers of the Church, is it done at the time of divine Service after the three Collects? And according to the form in the Liturgy for the Visitation of the sick? And not only by giving their names to the Preacher, and mentioning of them in the Pulpit, before or after a Sermon?

29 Hath

29. Hath your Minister ever refused to bury any which ought to be interred with Christian burial, or hath he deferred the same longer then he should? Doth he go before the Corps to the Grave, and there say the whole service appointed, not omitting the Lesson or any other part? Doth he devoutly kneel when he saith the Prayers, and the Collects at burial? or hath he admitted any to Christian burial, which by the Lawes of the holy Church of this Realm, ought not to be so interred?

30 Doth your Minister, being a Preacher, well studied in divinity, and having any Popish Recusant, or other Recusant in your Parish, labour diligently with them from time to time to reclaim them from their errors? or otherwise is he over conversant with them or suspected to favour them?

31 Hath your Minister, (or any other taking upon him the calling of a Minister) preached, baptized children (except in case of necessity) solemnized marriage, churched any women, or ministred the holy Communion in any private house or houses? If yea, then where, when, and how often hath he done it?

32 Do you know, or have heard of any which are reputed to be Ministers (or of any other of the Laity, either Male or Female) that presume to make matters of Divinity their ordinary Table-talk? Or that under pretence of holiness and edification, take the liberty at their Trencher-meetings, or where several company (not being all of the same family) are assembled, rashly and prophanely to discourse of holy Scripture? Or amidst their cups, to dispute or determine any Articles of Faith and Religion, or touching any point of doctrine or Ecclesiastical discipline, at their own pleasure, and to their own phansie? you shall name the persons, times, and places, as far as you know or have heard, and can remember.

33 Doth your Minister every six moneths, in your Parish Church, openly in the time of divine Service, upon some Sunday, denounce and declare excommunicate by name, such as do persevere in the sentence of excommunication, not seeking to be absolved? And hath he said divine Service, whiles any excommunicate person hath been present in the Church? Or hath admitted any person, that hath been excommunicate, into the Church without a Certificate of his absolution from his Ordinary, under the seal of the office, and not by any note or Ticket only under the hand of the Register, or any other Clerk? Or hath he staied or forborn to denounce any excommunication or suspension or absolution that hath been sent him from his Ordinary, further then the next Sunday or Holiday after receipt thereof under Seal?

34 Hath your Minister been at any private meetings or conventicles, to consult there, about the impeachment or depraving of the Doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the Government and discipline of the Church; or to practise any form of their own, either for worship or discipline?

35 Doth your Minister, upon Sundaies at Morning Prayer, declare unto the

the Parishioners, what Fasting-dates and Holy-dates are to be kept, the week following?

36 Doth your Minister in the Rogation dates go the perambulation of the circuit of your Parish, saying and using the Prayers, Suffrages, and Thanksgiving unto God, appointed by Law, according to his duty; thanking God for his blessings, and praying for his grace and favour?

37 Doth your Parson or Vicar maintain and keep in due reparation the Mansion-houses, and all other edifices and fenses belonging to his Parsonage or Vicarage, without suffering them to grow into ruine or decay?

38 Hath your Minister taken upon him to appoint, or to hold or continue any private or publick fasts, or meetings, for preaching or lecturing on any working-day, in his own Parish or else-where, or prophesies or exercises, or any such thing, not being approved by his Ordinary for the time being?

39 Is your Minister studious in holy Scripture, and abstaineth from mechanical trades, bodily labour, soliciting of causes in Law, common buying or selling of Horses or other Cattel, and all other imployments not befitting his calling and holy Function? Doth he usually wear a Gown with a standing coller, and sleeves strait at the hands, and a square Cap? Doth he in journeying use a cloak with sleeves, commonly called a Priests-cloak, without guards, buttons, or cuts? Doth he at any time in publick wear any coif or wrought night-cap, but only plain cap of black silk, satten, or velvet, and of a decent fashion, and proper for Divines? Doth he at any time go abroad in his dublet and hose without a Coat or Cassock, or wear any light coloured stockings, long hair, deep bands, great ruffed boots, or any other undecent thing? Or is he any way excessive in apparel, either himself or his wife?

40 Is your Minister suspected, or known to have obtained his Benefice bargaining by money or money-worth, or by any Simoniacal compact directly or indirectly? Or is reputed to be an incontinent person, or frequenter of Taverns, Inns, or Alehouses, a common gamester or player at dice or cards, a common swearer or drunkard, a brabler or brawler, given to contention, usury, bycage, or common merchandizing, or otherwise faulty in any other kinde that is scandalous to his function.

41 Hath your Minister publickly in your Parish Church or Chappel, once every year read over the Constitutions and Canons Ecclesiastical agreed upon by the Clergy of both Provinces, An Dom. 1603. in such manner as the same is commanded to be done?

42 Is there any in your Parish or resorting thereunto, who having taken holy Orders of Priest or Deacon, doth voluntarily relinquish or forsake his calling, and lives in the course of his life as a lay-man? Or any that having been silenced, or suspended by authority, so remaineth without conforming himself in due obedience to the Church? And how doth he imploy his time; and where or whence hath he his maintenance, as you know or have heard?

43 Have any been admitted to preach in your Church, who do not before the Church-wardens subscribe their names in your book provided for that purpose, and the day when he or they preached, and the name of the Bishop or Bishops of whom they had license to preach?

44 Hath any Preacher particularly impugned and confuted any doctrine delivered by any other Preacher in the same Church, or in any Church near adjoyning, before he acquainted the Bishop of the Diocese therewith, and received order from him, what to do in that case?

45 Have you any Lecturer in your Parish, and on what day is that Lecture? If any such be, hath he the first time he Preached your Lecture since the Feast of Saint Bartholomew last (before his Sermon) openly, publickly, and solemnly read the Common Prayers and Service, in and by the said Book appointed to be read for that part of the day; as is commanded by the late Act for Uniformity.

46 Doth the Lecturer (whosoever he be) read the divine Service according to the Liturgie printed by authority, in his Surplice and Hood before every Lecture?

47 Doth your Preacher or Lecturer behave himself in his Lectures and Sermons, as he ought to do, teaching obedience, and edifying his auditory in matters of faith and good life, without intermedling with matters of State, or newes, or other discourses not fit for the Pulpit; and also without favouring or abetting Schismaticks or Separatists (that are at home, or are gone abroad) either by a special prayer for them, or by any other approbation of them, and their schismatical courses?

48 Have you any Lecture by way of Combination set up in your Parish? And if so, is it read by a company of grave and orthodox Divines, neer adjoyning, and in the same Diocese? And doth every one of them Preach in a Gown, and not in a Cloak? And when and by whom were they appointed? And what be their names?

49 Is any single Lecturer (maintained by your Town or otherwise) suffered to preach, he not first professing his willingness to take upon him the cure of souls, nor actually taking a Benefice or Cure, so soon as it may be fairly procured for him? What is his name, and what license hath he? And hath he a setled contribution affixed to the Lecturers place; or is it arbitrary, and for this Lecturer only? What sum doth it amount to ordinarily? By whom is it usually paid or collected, or of late years hath been?

50 If any Psalms be used to be sung in your Church, before or after the morning and evening prayer, or before or after the Sermons (upon which occasions only, they are allowed to be sung in Churches) is it done according to that grave manner (which first was in use) that such do sing as can read the Psalms, or have learned them by heart; and not after that uncouth and undecent custome of late taken up, to have every line first read, by one alone, and then sung by the people?

Chap.

Chap. 5. Concerning Matrimony.

BE there any in your Parish, that haue married within the degrees of affinity or consanguinity, by the Law of God forbidden, as is expressed in that Table published by authority in Anno 1563. And if any haue so married, what be their names, and where were they married, and by whom?

2 Hath any been married secretly in priuate houses, or without their Parents or Gouernours consent signified, being under the age of twenty one years?

3 Haue any persons been married in your Parish, the Banes hauing not been thrice published, three seueral Sundaies or Holidaies, in time of diuine Seruice? who were the parties, and who were present at such marriages; and what Minister married them?

4 Haue any persons by licence or without, been married in your Parish Church-neither of them at that time dwelling in your Town? Or hath any marriage (that you know or haue heard of) being made at any time, by licence or without, but between the hours of eight and twelue in the morning? Or was not the diuine Seruice then openly and duly said, the Assembly being called together by the tolling or ringing of the Bels, as is at other times of diuine Seruice used? Or hath the Minister solemnized any marriage (without Banes published) by vertue of any licence granted by the Arch deacon or his Official, or by any other licence then of the Arch-bishop or Bishop of this Diocese or their Chancellors, or Vicars general, or the Commissary for faculties. And hath any licence been granted by any to such persons as were not of good state and quality? Name the persons and all particulars, as far as you know or can remember.

5 What Popish Recusants, or their Children haue been married in your Parish? In what sort was the matrimony solemnized? when? and by whom?

6 Do any persons being lawfully married, liue asunder? and in whom is the default, as far as you know or believe?

7 Do any (heretofore diuorced or not) keep company at bed and board, with any other man or woman, then with the person that he or she were married to? what be their names? when and where were they married, and how long haue they continued so together?

8 Haue you any in your Parish, which liue together as man and wife, and yet not known, by whom, where, or when they were married?

9 Haue all new-married persons (the same day of their marriage) duly receiued the holy Communion? If not, by whose default was it, as you conceiue?

10 When any Marriage is solemnized in your Parish Church, is there any thing accustomed to be said or done (in the Church, or Chancel, at the Church doore, or in the Church-yard; either by the parties themselues, or any other that accompany them, or

that are then and there present) which is not prescribed by the Rubricks of the Book of Common Prayer, or the Canons of the Church, and which is impertinent or uncomely for that holy business, and not befitting the reverence of that sacred place, in which they are assembled? specifie what it is, and present the parties.

Chap. 5. Concerning the Church-wardens and Side-men.

BE the Church-wardens chosen by the Minister and Parishioners yearly in Easter week, according to the 89. Canon? and hath any taken upon him to be Church-warden, not being so chosen? Or hath any continued above one year in his office, without a new choice?

2 Have any of the Church-wardens retained any of the Church-goods in their hands, and not made a just account at the going out of their office, of what they have received and expended; or not delivered to their successors, by Bill indented between them, whatsoever money or other things belonging to the Church, that remained in their hands?

3 Are there in your Parish yearly, two, three, or more discreet persons, either chosen by the Minister and Parishioners in Easter-week: or if they cannot agree, appointed by the Ordinary to be Side-men, or Assistants in joynt office with the Church-wardens?

4 What rates or levies (as you know or have heard) are yearly or commonly made in your Parish for Church uses? What is the usual sum thereof Ordinarily? and what are the particular uses? or where are they written down, to which the same are for the most part imployed?

5 Do the Church-wardens, and Side-men, or Assistants, diligently see, that all the Parishioners do duly resort to the Church, upon all Sundaies and Holidaies, and there continue the whole time of divine Service and Sermon; suffering no idle persons to walk, or talk, or stand idle, either in the Church, Church-yard, or Church-porch, during the time of divine Service or Sermon; but causing them either to come into the Church, or else to depart? And have they the said Church-wardens and Side-men forborn, either for reward, favour, or affection, to present them that have been, or are negligent in coming to Church, or that use to walk or talk therein, or that have been found by them standing idle, or talking abroad, either in the Church-yard or streets in the time of divine Service or Sermon, on Sundaies or Holidaies; or that have not received the Communion yearly, at the Feast of Easter, or within one moneth before or after?

6 Do you know of any Church-wardens, which within forty dates after Easter in their year, did not exhibit to the Bishop, or his Chancellor, the names and surnames of all the Parishioners, as well men as women, (which being of

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the age of 16. years and upward) received not the Communion the Easter before? And have you this last year exhibited a bill of them? or are you now ready so to do?

7 Do the Church-wardens against every Communion, advise with the Minister, about the providing of a sufficient quantity of fine white-bread, and of good and wholesome wine, for the number of Communicants that are to receive? And is the wine brought in a clean and sweet standing pot of pewter or of other finer mettal? Upon the Communion daies do your Church-wardens (immediately after the Sermon or Homily, and the Ministers exhortation to remember the poor) gather the devotion of the people in a fair and solemn manner, and put the same into the poor mans box?

8 Do the Church-wardens suffer any one to read divine Service in your Church at any time (whatsoever he pretend himself to be) till sufficient notice be taken, by themselves or some other credible person) not only of his being in holy Orders, but also of his Licence to read there. Or do they suffer any man to preach, till he have subscribed his name in their Paper book, and the day wherein he preached, and by whose authority he is licenced?

9 Hath the Church-wardens suffered the Church, Church-yard, or Chappel, to be prophaned by Plays, Games, Feasts, Banquets, Suppers, Church-ales, Drinkings, Temporal Courts, or Leets, Lay-juries, Coroners inquests, Parish accounts, Musters, Wrestlings, Wakes, Dancings, &c. at any time acted, kept, or held in them?

10 Have any man that you know or have heard of, by speech or writing, or upon the assertion of any other man affirmed, that men ought not to take the office or the Oath of a Church warden, or of presenting at the Bishops Visitation? Or that the said oath is unlawfully given them; or that being taken, it is but of course, and binds them not, nor need to be regarded; or that (the said oath notwithstanding) it is free for them, neither to make inquiry, nor to answer; but to do what they list, and to leave out and pass by whom they will, and what they will, in their Presentments? Or do you know of any that have abused the Church-wardens or other Sworn-men in your Parish, or given them evil words for executing of their office, or to discharten or deter them from executing it, as by oath and duty they are bound?

Chap. 7. Concerning the Parishioners.

DO any in your Parish prophane any Sunday or Holiday by any unlawful gaming, drinking or tipling in Taverns, Inns, Tobacco-shops, or Alehouses, in the time of Common Prayer or Sermon; or by working, or doing the work of their trades and occupations? Do any in your Parish buy or sell, or keep open their Shops, or set out

out any wares to be ſold on Sundaies or Holidaies, by themſelves, their ſervants, or apprentices, or have they any other waies prophaned the ſaid daies?

2 Is the fifth of November obſerved and kept in your Parish, with Prayer and Thankſgiving unto God, in ſuch form, as is by publick Authority appointed for the day? Is the thirtieth day of January alſo, and the twenty ninth of May well and duly obſerved? Are the Bels orderly rung for a due obſervance of them? Do any in your Parish take upon them (in ſuch publick manner) to obſerve any other daies in the year but theſe three?

3 Is there any in your Parish that have been heard to impugn or ſpeak againſt the Rites and Ceremonies of the Church of England, or the lawful uſe of them; or to affirm by word or writing, that the form of making and Conſecrating Biſhops, Prieſts and Deacons, or any thing therein contained, is repugnant to the word of God, or that the Goverment of this Church under his Majeſty by Arch-biſhops, Biſhops, and other Eccleſiaſtical Officers is Antichriſtian? Or hath ſpoken reproachfully, or diſgracefully of the Kings Majeſties Courts Eccleſiaſtical, or of the proceedings thereof?

4 Have you any in your Parish, that do come to hear the Sermon only, and not to divine Service; or which uſe to come late to Church, and to depart from Church before the Bleſſing be given, wherewith they are to be diſmiſſed at the end of Service? Or that do not reverently behave themſelves entring into the Church, and during the time of divine Service? Do all (both men and women) devoutly kneel, when the General confeſſion of ſins, the Litany, the ten Commandements, and all Prayers and Collects are read, as well at Baptiſms, Marriages and Burials, as at other parts of the divine Service? Do all uſe due and lowly reverence, when the bleſſed Name of the Lord JESUS is mentioned: and ſtand up when the Articles of the Creed are read? Do any men cover their heads in the Church, (unleſs it be for infirmity, in which caſe they may only wear coifs or night-caps) or then and there give themſelves to babling, talking, or walking, and are not attentive to the Prayers and Hymns, and to hear Gods word read and preached? Do all ſay Amen audibly, and make ſuch other anſwers both in the Litany, and all other parts of divine Service, as by the rule of the Common Prayer Book, are to be made by the people?

5 Do any within your Parish, men or women, being ſixteen years of age and upwards, or any other, lodging or commonly reſorting to any houſe in your Parish, wilfully abſent themſelves from your Parish Church or Chappel, upon Sundaies and Holidaies, and other daies appointed, at morning and evening Prayers, or refuſe to receive the Communion, or perſwade others from coming to Church, or receiving the holy Communion?

6 Have you any Popiſh or puritanical and ſchiſmatical Recuſants in your Parish, that be of inſolent behaviour, not without publick offence; or that do boldly buſie themſelves in perſwading, ſeducing, or withdrawing others, either abroad, or in their own families from the Religion eſtabliſhed in the Church of England? And how long have

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the ſaid Recuſants obſtinately abſtained, either from divine Service, or from the Communion? Whether of any long time, or of late only?

7 Are there any in your Pariſh, who do abſent themſelves at any time from your own Church, and do reſort to any other Pariſh or place to hear other Preachers? Or are there any in your Pariſh, that do communicate, or that do baptize their children in any other Pariſh? Or do the Pariſhioners of any other Pariſh reſort unto your Church? how long have they done ſo? and upon what occaſion or licence?

8 Is there within your Pariſh or in any Pariſh near you that you know of, in any houſe or family, any one that is called or reputed a Chaplain, or that is known or ſuppoſed to have entred into holy orders? Or any that live there in imployment as a Scholar? Preſent their names if there be any ſuch, and how long they have been there, and his name in whoſe houſe they keep.

9 Is there any in your Pariſh, who do refuſe to have their children baptized, or themſelves to receive the Communion, at the hand of your Miniſter, becauſe he is no Preacher, or doth not edifie in their fancy?

10 Doth any married woman within your Pariſh, after child-birth neglect to come to Church according to the Book of Common Prayer to give thanks to God for her ſafe deliverance, called in a decent manner, as hath been anciently accuſtomed? doth ſhe alſo come to Church at or near the beginning of divine Service that day, and when the thankſgiving for her is to be ſaid, doth ſhe go and kneel in ſome convenient place nigh to the Table, (but without the incloſure) while the Prieſt ſtanding within, by her, giveth thanks for her? And doth ſhe then offer her accuſtomed offerings, and receive the holy Communion, if there be one?

11 Are there within your Pariſh or thereunto reſorting, any Players on Stage, or with Puppits, or any Muſicians, Fidlers, Rhimers, or Jeſters, which do uſe any prophane or filthy paſſages in their ſongs, ſpeeches or geſtures, to the diſhonour of God, abuſe of Scripture, or the corrupting of good manners; or which do publiſh any thing ſcandalous to the Church, or reproachful to the holy Clergie?

12 Do you know of any man or woman, that hath abuſed their Parſon, Vicar, or Curate, or any other that is in holy Orders with contumelious words, or uncivil geſtures or deeds, or behaved themſelves rudely towards them? Or that have reproached either the marriage or the ſingle life of Prieſts, or have ſaid, or done any thing elſe that did redound to the ſcorn or diſhonour of their perſons or of their holy function and calling?

13 Have you any in your Pariſh that are commonly known, or reputed to be blaſphemers of Gods holy name, common and uſual ſwearers, drunkards, uſurers, filthy ſpeakers, adulterers, fornicators, inceſtuous perſons, bawds, concealers of fornicators or adulterers? Have any in your Pariſh been deterred of ſuch notorious crimes, and what penance have they done for the ſame?

14 What corporal puniſhment for any ſuch, or any other offence hath been committed and changed into a pecuniary mulct or ſum of money, by any Eccleſiaſtical

Judge

Judge exercising jurisdiction within this Diocese, what was the sum of money by any of them so received and taken, and to what uses was the same imployed? And upon such Commutations, was the unfeigned repentance of the delinquent published in the Church? and hath Commutation been granted to one and the same party above once, for any crime of the same kind?

15 Do all Fathers, Mothers, Masters, and Mistresses cause their children, servants and apprentices to come to the publick catechizing on Sundaies and Holidaies, to be instructed and taught therein? And those that do not their duties herein, in not sending them to it, or not duly coming, or not learning and answering, you shall present their names.

16 Have any in your Parish received or harboured any woman begotten with child out of wedlock, and suffered her to depart without punishment first inflicted on her by the Ordinary? You shall truly present as well the party harbouring, as harboured; and who is suspected to be the father of the child.

17 Is any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your Parish for a season, now returned again? Or in what place else is he or she now abiding to your knowledge, or as you have heard? You shall not fail to present the whole truth in that behalf, as far as you know.

18 Do all your Parishioners, of what sort soever, receive the blessed Sacrament, thrice every year at least, and when they do receive it, do they all according as the Church expressly them commandeth, draw near, and with all Christian humility and reverence come before the Lords Table? And not (after the most contemptuous and unholy usage of some, if men did rightly consider) sit still in their seats or pewes, to have the blessed Body and Blood of our Saviour go up and down, to seek them all the Church over?

19 Are there any deceased in your Parish, whose last wills and Testaments have not yet been proved? or did they dye intestate? And if so, who hath taken upon him the administration of their goods, and whether by lawful authority from the Ordinary, or without? What be the names of such deceased, and of their Executors and Administrators?

20 What persons be excommunicated in your Parish, and for what cause to your knowledge? And how long have they stood excommunicate? And do any of them, not being absolved, presume to be present in the Church at divine Service? And do any familiarly use the company of such as do obstinately stand excommunicate, knowing the same; and what be their names?

Chap. 8. Concerning School-masters, Physicians, Chirurgions, Midwives, Parish-clarks, and Sextons.

HAve you any School-master in your Parish, that teacheth publickly, or in any private houses? and if so, what is his name, and how long hath he been there? Is there any teaching of Scholars to read or write in the Chancel, or in any part of the Church? Doth any Papist keep a School-master in his house, who cometh not to Church to hear divine Service, and to receive the holy Communion? What is his name, and how long hath he taught there or elsewhere? Doth your School-master teach any Papists or Sectaries children, that come not to Church? Doth he bring his scholars to Church, and duly instruct them all to learn the Catechism in the Book of Common Prayer, at the least once every week; or what other Catechism doth he teach? Is he of honest and sincere life, and religion, and conversation? Is he a Graduate, and sufficient to teach, and diligent in teaching and bringing up of youth?

2 Is any thing withholden or otherwise imployed, that hath been given to the use of a School in your Parish? what is it? by whom is it imbezelled?

3 What Physician or Chirurgion have you in your Parish, who not being a Doctor of Physick, or otherwise sufficiently licenced in either of the Universities, doth notwithstanding practise physick? what other persons have you among you, either male or female, who take upon them to profess or practise physick or chirurgery? And who be Midwives in your Parish?

4 Have you a fit Parish-clark (aged 20 years at least) and a Sexton? Is your Clark or Sexton of honest life, able to read and write? Are his and the Sextons wages duly paid without fraud or diminution, according to the ancient customs of your Parish? What are the said wages by the year? By whom are the said Clark or Sexton chosen? Are both or either of them diligent in his office, and serviceable to the Minister? Doth he keep the Church clean and the doors locked? Is there any thing lost or spoyled through his default?

5 Doth your Clark or Sexton take upon him to have, or suffer any superstitious or any unseasonable ringing of the Bels at any time, or any ringing without good cause, such as the Minister and Church-wardens have not allowed? When notice is given of any Christian passing out of this life, within the Parish, doth he neglect to toll a Passing-bell; whereby good people (remembring their own mortality, and all our Christian society) may recommend their estate unto Gods mercy with an holy intercession for them to the throne of grace: or to ring a knell presently after the departure, that notice may be taken by all, to give God thanks for that parties deliverance out of this vale of misery.

6 Doth your Parish Clark or Sexton or any other of your Parish exact or require more then the ordinary and accustomed Fee for any service done by him or them, in or

at Marriages, Chriſtnings, and Burials; or for any thing elſe concerning the ſame? or have they refuſed to do their duties therein, until they have received what they demanded?

Chap. 9. Concerning Eccleſiaſtical Officers.

WHat peculiar or exempt Juriſdictions know you of, within the compaſs of this Parish?

2 Are there any Eccleſiaſtical Officers exerciſing Eccleſiaſtical Juriſdiction within this Dioceſs, or any Miniſters or Clarks under them, who do take or exact any extraordinary fees, for any cauſe that you know of, or by way of gratuity for expedition?

3 Have any Church-wardens and Queſt-men concealed and not preſented any abuſes or offences puniſhable in the Eccleſiaſtical Court? Or have any ſuch offences being by them preſented to the Chancellor, Arch-deacon, Official, or any other uſing Eccleſiaſtical juriſdiction within this Dioceſs, been ſuppreſſed or left unpuniſhed, for bribe, reward, pleaſure, friend-ſhip, fear, or any other partial reſpect?

4 Are any aſſemblies called Veſtry-meetings, held in your Parish? when and how often are they? In what place, and by whom? Hath any thing (that you have heard of) been propoſed, treated or concluded therein, touching the divine Service, or the doctrine and diſcipline of the Church? Or any thing medled with for the government of the Church or Parish, which belongs to the Eccleſiaſtical cognition and Juriſdiction?

5 Doth the Arch-deacon once in three years viſit and ſurvey your Church, touching the repairs of the ſame, and upon any defect found, hath he made certificate of it, as far as you know or have heard?

6 Are there placed by the Regiſter two Tables containing the ſeveral rates and ſums of all Fees due to the Judge, and other officers of your Courts; one in the uſual place of Conſiſtory, where the Court is kept; the other in the Regiſtry; in ſuch ſort as every man may come to view the ſame without difficulty? and doth the Chancellor, Arch-deacon, or Official, or any other Miniſter of the Court, exact or extort any other greater fees or ſums of money, then in the ſaid tables are contained?

7 Doth the Arch-deacon his Official, or Surrogate make commutation of any penance; or do the Chancellor, or any Surrogate under him compound or change any penance or corporal puniſhment, for any money, without the conſent of the Biſhop? And what money have they or any of them received for ſuch commutation, and of whom? when, and what was the offence, for which any ſuch ſum of money was received, or appointed to be paid?

8 Doth the Chancellor, Arch-deacon, or Official, or any other perſon uſing Eccleſiaſtical juriſdiction, ſpeed any act in any cauſe, privately of themſelves, and not in the

preſence

preſence of ſome publick Notary or Actuary: Or (for want of them) in the preſence of (two or moe) ſufficient witneſſes, and then cauſe the ſame act to be regiſtred?

9 Is the number of Apparitors increaſed in this Dioceſs? And wherein, and in what manner is the Countrey overburthened or grieved by them? Hath any of them under pretence of authority cited or ſummoned any perſon unlawfully; or hath any of them taken any reward for the concealing of any offence or ſin, or that the offenders might eſcape puniſhment? who be they that have ſo done? Or do any of them take any fees that are not uſual? Have they threatned any to proſecute them, if they had no reward given them? Or do any of them cauſe any party to appear in any Eccleſiaſtical Court within this Dioceſs, without a citation firſt obtained from the Judge of the Court?

10 Hath any Eccleſiaſtical Judge or Officer whatſoever, Advocate, Regiſter, Proctor, Clark, or other ſuch Miniſters, any way abuſed themſelves in their Offices, contrary to the Lawes and Canons in that behalf provided, that you know of?

11 Do the Regiſter or any of the Clarks in Eccleſiaſtical Office, when they obtain Abſolution from the Judge, neglect to ſend forth the ſame under the ſeal of the office, or doth any of them preſume to give ſignification unto the Miniſter of the Pariſh, only by a Note or Ticket under their hand, to the intent that notice thereof ſhould be taken, or the ſame be publiſhed in the Pariſh by him?

12 Laſtly, have you and every of you, by your ſelves read, or have cauſed to be read to you, all theſe Articles? have you well examined and inquired into every particular therein intended? Have you ſincerely, uprightly, and without any partial affection or concealment, preſented and made known all and every of the offenders in any of the particulars, either as they are taken in truth to be, or by common fame reported? And have you uſed the help of your Parſon, Vicar, and Curate, for the reading, underſtanding, examining, and anſwering theſe Enquiries?

If you know of any other matter of Eccleſiaſtical cognizance, worthy the preſentment in your judgement, and fit to be reformed by Eccleſiaſtical cenſure, though it be not expreſſed in theſe Articles, yet you ſhall likewiſe preſent the ſame by vertue of your oathes.

The Miniſter alſo of every Pariſh may and ought to joyn with the Church-wardens, or other ſworn-men, for the preſenting of offences; and if they be ſo irreligious as not to do it, the Miniſter of himſelf may and ought to preſent either the offences, or the Church-wardens and Queſt-men, for not preſenting the ſame, and is required in his Canonical obedience ſo to do.

There muſt be diſtinct anſwer made to every Article, and to every branch thereof, as far as they know, or have heard of any offence, otherwiſe the preſentment will not be admitted.

And if (their Oath and all this punctual direction and advertisement notwithstanding) any Church-wardens or other Sworn-men, shall follow the customary manner, and be careless in inquiring and presenting as they ought, then shall they not be able hereafter to say, that they had not fair warning to the contrary given them in the spirit of meekness; or to complain, that they are hardly dealt with, if (upon information and proof otherwise had) they be called to answer their wilful perjury, in some other Court, or course of justice, for neglecting to inquire and present to all the particulars herein proposed.

And to the intent that all things above mentioned may (by the help of God) as well be kept, as set in good order, the Chancellor of the Diocese, and the Official, and all their Surrogates are hereby required, that so far as to them in their several places it shall appertain, they do faithfully inquire after all these things, and in all places of their Jurisdictions exact a due observance of the same.

The Parson, Vicar, or Curate of this Parish is required to receive this book, and upon the Sunday next after the receipt hereof, immediately after the Morning Service before the Congregation depart, to publish the contents of the Process which is sent forth. That all Preachers and Lecturers (if there be any in the Parish) together with the Churchwardens and two or three of the chiefest Parishioners besides, if they be summoned, as also all Physicians, School-masters, Chirurgions Midwives, and Sequestrators, and all other whom it doth concern, may take notice of the day and place specified in the said Process, for appearance at the Lord Bishops Visitation: and after publication so made, this Book of Articles is to be presently delivered to the said Church-wardens, for the use of themselves and the rest that are to make the presentments.

Matt. Elienſ.

FINIS.